

Society with a conscience

by Rajmohan Gandhi

THE DEVELOPMENTS in Portugal raise a philosophical question of interest to us all.

After getting a 12½ per cent vote at the polls the Communists of Portugal have been trying hard to gain control of the country. Their chief instruments in this bid have been certain prominent military officers won over to the Red ideology.

At the moment of writing it looks as if this attempt by a small minority to impose its will has been thwarted — at least for the time being. The fear of many Portuguese that the recently ended long night of Rightist dictatorship would be followed by another period of darkness has not come true so far.

It is curious, but despite the historically proved similarities between so-called Rightist autocracies and so-called Leftist autocracies, many in the world still emotionally engage themselves in Left-Right battles.

They seem to think that humanity must divide itself into those who believe in Leftism and others who believe in Rightism. The obvious and sane truth, of course, is that the choice before individuals and socialism is between right and wrong, not between Right and Left.

The obvious and sane corollary to this is that it is only each individual's conscience that can tell what is right and what is wrong. It is open to each of us to cheat when we make an examination in our conscience's light. Man has been given this freedom to take the baser path, and he has had practice since time immemorial in convincing himself that his conscience is foolish, impractical and old-fashioned.

Materialists, whether of the Rightist or Leftist variety, make light of the human conscience, and, indeed, seek to disprove its existence. They promise better conditions to their audiences if these audiences exchange their consciences for complete trust in the

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NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

SONG OF ASIA arrives in Britain tomorrow. A message of welcome (see below) was sent to the cast in Norway. The 70 strong force will be in Britain for the next three months (For details see p2). Carwyn James devoted his fortnightly column in the *Western Mail* to the visit under the headline 'Full of Eastern harmony'.

WE WELCOME THE CAST OF SONG OF ASIA



THE BISHOP OF ABERDEEN
DR GODFREY AGBIM
H W 'BUNNY' AUSTIN
LADY BANNERMAN OF KILDONAN
SIR DAVID BARRITT
SIR RALPH BATEMAN
LORD BIRSAY
RICHARD BUCHANAN MP
LORD COLGRAIN
RICHARD CRAWSHAW MP
LAWRENCE CUNLIFFE
TED DEXTER
JAMES H DOLLAN
COUNCILLOR OWEN J DOYLE
GWYNFOR EVANS MP
MRS THORNELY GIBSON
THE MARQUIS OF GRAHAM
JAMES HAWORTH
CARDINAL HEENAN
THE VERY REV ANDREW HERRON
GRAHAM HILL
DR ROCHI HINGORANI
RON HOWE
CONRAD HUNTE
TONY JACKSON
JOE KING
PHYLLIS KONSTAM
THE BISHOP OF LEICESTER
SIR DONALD LIDDLE
THE BISHOP OF LONDON
LORD LONGFORD
COUNCILLOR BASHIR MAAN
DAME FLORA MACLEOD OF MACLEOD
WALTER MALT
SIR DERMOT MILMAN BART
REV WILLIAM MORRIS
REV JOHN MOWAT
ROY OTTEY
DR DHANI PREM
THE VERY REV DR GEORGE THREID
COUNCILLOR JOHN K RICHMOND
JULIAN RIDSDALE MP
DAME FLORA ROBSON
PRINCESS MARGUERITA OF ROUMANIA
WILLIAM SINCLAIR
FRANK SMITH
THE VERY REV DR JAMES STEWART
NORA SWINBURNE
EDWARD TAYLOR MP
MATTHEW TAYLOR
GRAHAM TURNER
RICHARD WARNER
BERNARD WEATHERILL MP
DESMOND WHITE
BAILLIE GEORGE WHYTE
ANNE WOLRIGE GORDON
PATRICK WOLRIGE GORDON

Issues and difficulties at home tend to draw our attention
away from the needs in many vast areas of the world.

Yet if democracy is to prove itself a dynamic and progressive
way of life, this trend must be reversed. We must all play our part
in a great effort to cure hunger, poverty, corruption and hatred everywhere.
Britain could lead the way.

Many of the cast have grown up amidst suffering and war.
Yet they have broken the chain of hate and blame.

They bring a message,
based on their own experience, of reconciliation and hope.
Britain needs that experience if we are to fulfil our role in the world.
So we welcome their challenge and believe they will help us
to enlarge our horizons. We hope too, they will gain
insight and encouragement from their visit here.

'SONG OF ASIA' IN BRITAIN

Edinburgh

Moray House Theatre 8 and 9 October 7.30
University Theatre, George Square
11 October 2.30 and 7.30

Aberdeen

His Majesty's Theatre
17 and 18 October 7.45

Aviemore

The Speyside Theatre, Aviemore Centre
22 October 8.00

Glasgow

Couper Institute 28 and 29 October 7.30

London

Westminster Theatre 12 — 29 November
Evenings Wed, Thur, Fri 7.30,
Matinee Sat 2.30

Oxford

Newman Hall 1 December 8.00

Cardiff

Sherman Theatre
6 December 2.30 and 7.30

The Rhondda

Park and Dare Hall, Treorchy
9 December 7.30

● Capital Radio, a London commercial station, had an hour long phone-in last week on Moral Re-Armament. Compere Louis Alexander described it as 'all about whether you believe that the way you behave and the way that you respond to God's commandments can really change the world'.

● 'The Northern Echo', Darlington, described Dr Frank Buchman as 'a quiet American who had the extraordinary ability of inspiring men of all kinds in an ethical crusade and able to focus the idealism of youth in an effort to change the world after first changing oneself'. The paper was reviewing 'Bunny' Austin's book *Frank Buchman As I Knew Him*.

● J G Heitink, the Deputy Chief Editor of the Dutch paper *De Telegraaf*, with a circulation of 800,000, said at the MRA Assembly in Caux, 'The press can do a lot in the fight for a better world. At present there is a struggle in the press. It is a struggle for a principle — whether atheistic totalitarian ideas will control, or the ideas of Moral Re-Armament.'

'We must work out the tactics to fight, but above all we must speak out loud and often. Keeping silent these days is an act of irresponsibility.'

You can answer the headlines

by Leone Exton

A member of the Hotel Catering Institutional Management Association and Managing Director of the Westminster Theatre Restaurant

VANDALISM and increased violence are forecast because of the lack of jobs available for school leavers. It is said that in the building industry alone between 2,000 and 3,000 vacancies are vanishing every year. Firms are turning away potential apprentices every day. Management say to them, 'Sorry we cannot afford you, and if we could, there is practically no work to train you on.'

With this in mind, being an establishment that is recognised by the Hotel Training Board for craft apprentices, our Personnel Training Manager came to see me and said, 'Could we make a job for another trainee cook?' We stopped and tried to find God's direction knowing that every additional expense decreases profitability, but also that our policy has always been to put people before profits, giving a service that answers the needs of our community and country. Here was a national need.

The Careers Officer fell on our necks. 'Oh,' she said, 'could you possibly take two trainees? When young people come in here, I cannot look them in the face as I have nothing to offer them, thank you for ringing us.' She continued, 'I have a girl who has been waiting for a year to be a cook, taking odd jobs to fill the time.'

Jennifer has now started with us, and has the makings of a first class cook. Her mother is a widow with eight children.

Employer's duty

I was speaking with one of our restaurant customers about this situation in industry, and the unwillingness to take trainees because the apprentice so often moves to another firm immediately he is trained. His conviction was 'that every good employer should feel he has a duty to make a contribution to the industry as a whole'. 'That concern for the individual,' he said, 'is part of a general attitude which includes a desire to serve and to provide good value. This is reflected in the quality of the product of one's efforts, which in turn produces an economic reward.'

Perhaps this is one new motive that would increase industry's responsibility to keep the flow of apprentices going.

Profitability is important, but there is every indication economically, that the care of the human being outweighs the machine. 'For what shall it profit a man, if he gain the whole world and lose his own soul?'

When travelling in New and Old Delhi a well-educated East Indian lady who had seen 'Song of Asia' and been deeply moved, asked this question, 'Why does MRA have so many large homes and build great conference buildings, unlike Gandhi's life of self-denial and poverty?'

The Hamiltons (USA)

WHEN CONSIDERING the world as a whole one could equally ask, 'Why does MRA have so few large homes and not put up more conference buildings?' There are many countries which would love to have the facilities that are available at Caux in Switzerland, at Panchgani in India or at the Westminster Theatre, the London Centre.

Of course the main centres of MRA are the thousands of homes of people from every walk of life active in their communities. But by the nature of MRA's work places are needed where people can come together and meet, often off the record. Also places where MRA's ideology can be seen to be worked out — in the way that Gandhi had his ashram. It is expensive to hire conference centres — and often they are booked up well in advance.

Frank Buchman was sometimes misunderstood in the nineteen thirties for staying in Browns Hotel. What people usually did not know was that the Manager gave him his room at a nominal cost, and of course as a guest of the hotel he had the public rooms available to him.

Questions from our readers & Answers

In fact, so many people came that the hotel could not cope with them and their normal guests and so the first centre for his work had to be found. In the Westminster Theatre today there is furniture from that Browns Hotel room given by a grateful hotel management.

But all this need for physical facilities for a modern and expanding work should not be confused with the lifestyle of MRA workers. They often do not have the wherewithal for the day and must rely on the gifts of others.

The *Song of Asia* cast referred to in the question is indeed very close to Gandhi's life of self-denial and poverty. They have put all they have into the venture of coming to Europe with their show.

They, like all associated with MRA, share Gandhi's concept of money and property as a trust from God to be used wisely. Those from all walks of life committed to MRA own smaller houses, drive smaller cars (or go without), take shorter holidays, go without more luxuries than they would if they were not. Indeed, that is the largely unrevealed secret of MRA's finances.



The Principal of Raimondi College, A C Morales, welcomes teachers.

Photos: J Lancaster

Chinese study handbook

CONFUCIUS was very much aware of corruption and abuse of power by the rulers of his own day. He aimed his moral teaching on how the 'superior man' should regulate his life in relation to others and society.

In China today there is daily study of Mao's teachings and how this can best be applied to 'serve the people'. And there are increasing signs of crime, immorality and non-co-operation in industry which all call for re-education.

In Hong Kong, the British colony on China's south-eastern coast, education has been one of the major concerns of Government and community in catering for the refugees from China. They, with their children, make up more than half the population of 4.3 million. Schools have been rapidly built — some by the Government but most by private organizations with substantial Government subsidies.

At the peak period one new school was being opened every ten days. Over 1,200,000 are now in primary and secondary schools. Clan associations, charities and religious bodies have all played a part. Christian churches alone run over one hundred of the 350 secondary schools — an influence far greater than their 11% of the population would suggest.

Independent commission

Corruption is so widespread in Hong Kong — in Government and commerce, amongst Europeans and Chinese — that an Independent Commission Against Corruption (ICAC) has been set up with far-reaching powers of investigation and prosecution. It has in its first year achieved over one hundred convictions including those of several high-ranking police officers.

People demand better moral education. But teachers find it difficult to give this without specific training, in the middle of a hectic syllabus, surrounded by a society that largely rejects moral values and in which parents and pupils often regard education as a sure way to a good salary and the chance of emigration to an affluent country.

It was with this concern that, during the



Mr and Mrs Don Simpson speak at the seminar.

summer vacation, 56 teachers (including seven principals) from 29 schools have attended a series of seminars on *Creating the New Society* — the Study Course based on *The Black and White Book*. They represented schools of the three largest churches in Hong Kong: Catholic, Anglican and Church of Christ in China as well as the only Muslim school in Hong Kong. The Anglican Bishop of Hong Kong and Macao, the Right Reverend Gilbert Baker, had earlier recommended the course to his secondary schools.

One college principal, who had suggested holding the seminars, said, '*The Black and White Book* is a small book and you could go through it very quickly without it going through you. But if you take the time to think about it with these notes and questions you find there is a lot of meat in it.' The seminars were held in two Catholic schools: Raimondi College, Hong Kong, and in the audio-visual room of La Salle Primary School, Kowloon.

On the opening day the teachers were

welcomed by the Principal of Raimondi College, A C Morales, who said, 'I was recently at a seminar on business ethics and they all agreed the ICAC was not the long term answer. They turned to me, the only teacher present, and said the answer really lay in the schools. But how can we give effective moral training? In this, Moral Re-Armament will be able to help us a lot.'

The seminars first discussed the question of character training. It was clear that character is caught rather than taught, it demands from the teacher a certain commitment. The task is made difficult these days by the fact that young people increasingly discount the authority of parents and teachers.

Best teaching aid

The teachers heard the background story of *The Black and White Book* and of its use in many countries. A young business executive, Lee Wen-hao, described how he had translated the book because of his urgent concern to do something about the kind of society in which his son would grow up. The Study Course, with full Chinese and English notes, was examined and its use with colour slides demonstrated. Some of the stories from the book were told in greater detail. Short extracts from seven documentary films relevant to the course were shown, as well as the new audio-visual story from Brazil *Build on Solid Ground*.

Several teachers spoke of the down-drag of violent television programmes, pornography and the massive drug problem but particularly of the pernicious influence of triad (secret) societies. On hearing stories of family life from Mr and Mrs Don Simpson, they were intrigued that personal experience could be their best teaching aid.

In response to a request for further information on Moral Re-Armament, the first twenty minutes of the film *Cross Road* were shown, followed by a summary of how Frank Buchman's work developed and its effect on national events.

One priest asked how the Study Course could be presented to classes that are mostly non-Christian. W H Lee explained that he was brought up on Confucian teaching and found Moral Re-Armament's ideas readily understandable. He went on to stress, however, that there were half a million Christians in Hong Kong and that they should be a major force in the remaking of society.

In each seminar teachers asked that Moral Re-Armament come to the schools and hold similar seminars with teachers and students. They hoped it could be done in Cantonese and Mr Lee offered to take time off work to come to such occasions with other local residents. Many teachers left their names to be informed of future film shows. Most contributed towards the work of Moral Re-Armament and together with the sale of books and records this amounted to over £130.

Forty-one sets of the Study Course have been sold in Malaysia, Thailand and Taiwan.

How I use 'New World News'

by Naomi Echlin
from Victoria, Australia

WHEN IT FIRST ARRIVES in the post, by all means skim over it. But later on, and preferably in the early morning, read, study and inwardly digest it, allowing the content and implications to sink in, and having at the ready pencil and paper.

While reading it, aim to capture and to write down the thoughts that cross one's mind. Peter Howard called them 'silver fish'. Some may be of God.

- What in *New World News* is a challenge to my personal way of living?
- Who else would be interested in a particular article or news item?
- Who could grow in faith by reading it?
- How can the maximum number of people be enabled to read it?
- How can it affect the policy of my country and the surrounding area?
- What part can it have in the periodicals to which I subscribe?
- How can it be shared by my Church, my political party and with my professional colleagues?
- Have sufficiently trust-worthy relationships been established over the years to ensure that dissemination of this news is acceptable?

Outreach

Conversely, an alert mind is needed in noting the daily press, TV and radio, in which so many problems are presented and so few answers given. By referring to NWN Index, it is frequently possible to find an article which gives a precise and practical example of an answer.

In the last eight months:

- 'Charter for Women' (Australian), in NWN 3 May, has been accepted by the Catholic Department of Radio and TV, Melbourne and by the Journal of the Catholic Nurses Guild of Victoria.
- Every month one or two articles have been repainted from NWN in the local parish magazine which goes to 950 families.
- Catholic Radio has bought the record, *Water For a Thirsty Land*, advertised in NWN.
- The local Federal MP has received NWN containing the statement by the German Federal MP Adolf Scheu.
- The parish priests have accepted and used items of news which both fortify their faith

and enlarge the parish confines to wider world horizons.

- Local executives of international welfare organisations have received articles presenting the idea that a change in human nature is as necessary as financial aid to disadvantaged countries.

- Individuals have gained hope for the future.

Are these some of the very simple ways in which ordinary citizens can accept Frank Buchman's challenge 'to reach the millions'?

DEAR READERS,

Postal charges have gone up again this week. Should we raise the subscription rate for *New World News*?

Although it is well below the actual cost we have decided against an increase.

In the past year we have asked our readers to show their confidence in *New World News* by contributions that can help us to maintain our present rate. Readers have generously done so. Your letters and gifts, out of sacrifice, have been a great encouragement. We print (left) what an Australian reader has sent us.

We have initiated steps in the past few weeks that will lead to considerable savings in the cost of production. These steps, and the faith that you will continue to support *New World News* on the same scale, lie behind our decision to keep our subscription rates the same.

THE EDITORS

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materialists. Hitler asked the Germans to believe in the Nazi ideology and belittled the historic belief of the Germans in an Almighty and in the indicator of right and wrong planted by the Almighty in the human heart.

Stalin pressed the people of Russia — also deeply sensitive and with an enormous spiritual heritage — to trust in the Communist ideology and in his interpretation of it, and not in their own capacity to distinguish between the true and the false.

The result of Hitlerism was the Second World War and the horrifying destruction of the Jews. The result of Stalinism was large-scale liquidation and slave labour. The promises luring millions into materialist heavens led them into very tangible hells.

Materialistic authoritarianism has been tried and tested at different times and in different climes. There has been no instance of it enriching its subjects intellectually or spiritually. The economic enrichment they have at times brought about has either proved short-lived, as under Hitler, or has been hopelessly inadequate to compensate for other losses.

Materialistic ideologies invariably end up by demanding that some men be treated as gods and some others as dogs. The noble society of which all of us have the right to

- A member of the African National Council who has several times been arrested by the Rhodesian Government said in London that he was still optimistic about a peaceful settlement in his country.

The Rev Arthur Kanodereka, Methodist Minister in charge of Harare circuit, Salisbury, was addressing 550 people at a Moral Re-Armament conference in the Westminster Theatre.

'I have been an extremist,' he said. 'I thought the only language the white man needed was a gun. But the idea of Moral Re-Armament has appealed to me more than anything else. At the eleventh hour I feel very strongly that black and white in Rhodesia can sit together under the guidance of God.'

Kanodereka said that he had been encouraged by a visit to the MRA conference in Caux, Switzerland, where black and white, including members of parliament, had been able to build a basis of trust. He was hopeful that even if the politicians failed, a grass roots movement 'could shake and change the things that are wrong in the country'.

The Methodist Minister said that he had put right the neglect of his family which come about because of politics and the exclusion of white people in his planning. 'I have been selfish. I only loved Africans and hated whites.' He had never gone to the white people to build friendship 'even to the Methodist church'. 'I had a lot of things to put right,' he said.

dream and for which we have the duty to work will do no such thing. In it all men will be treated with regard and respect; men will heed their consciences and will derive discipline and courage from them.

In such a decent society men will worry about their neighbour's shortages and illnesses not because the State forces them to do so on pain of punishment, but because their consciences are active.

Many nations in the world that have declared their abhorrence of dictatorships have nonetheless chosen also to disregard the authority of the conscience of man. They have spawned selfish societies extracting a toll of human suffering not vastly below what dictatorships have inflicted.

'We know better than you' is the refrain of dictatorships towards their peoples. 'Conscience is a myth' is what dictatorships as well as many democracies seem to tell their people.

Yet the vanguard country will be that which fights for the dictatorship of the human conscience. From it will flow that combination of liberty and discipline which is the yearning and the need of human beings.

This article first appeared in the Indian newsweekly 'Himmat'